THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*He who in this world resolves only to speak the truth, will speak only what is too good for the mass of mankind to understand, and will be persecuted accordingly.*"

No. 38, Vol. LXVIII. Thursday, September 20, 1906. Price One Penny.

WAS JOSEPH SMITH SENT OF GOD?

BY THE LATE APOSTLE ORSON PRATT.

(*Continued from page 590.*)

IF the Book of Mormon is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the prophet Nephi, one of the writers of the Book of Mormon, who lived upwards of 2,400 years ago, informs us that their writings should be brought to light in the last days, in fulfillment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connection therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:—

Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunk with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man, which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man, which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion: for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken, but not with wine; ye

shall stagger, but not with strong drink: for behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abomination of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed shall be read upon the house-tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men: for the Lord God hath said, That the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time: for I will shew unto the children of men that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles: and I will shew unto the world that I am the same yesterday, to-day, and forever; and I work not among the children of men, save it be according to their faith.

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder: for the

wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us, and who knoweth us? And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? But behold, saith the Lord of Hosts, I will shew unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness, and the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Here it will at once be perceived that the Book of Mormon is actually the book predicted by Isaiah, or else it must be an impostor. The book mentioned by Isaiah was to have every characteristic which seems to accompany the Book of Mormon. Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness"? It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say that in the day his predicted book should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine"? It has been fulfilled to the very letter through the instrumentality of the Book of Mormon. Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding. Many points of doctrine which have been in controversy for ages are made perfectly plain in the Book of Mormon; hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "learned doctrine." Did Isaiah prophecy that when the predicted book should make its appearance, that then, "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale"? The Book of Mormon has come declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to naught, the scorner be consumed, and all that watch for iniquity be cut off;" and finally that "all the nations who should fight against Mount Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flame of devouring fire"? The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally there is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book he mentions, but what is connected with the Book of Mormon. If Joseph Smith was an impostor and wished to palm himself off upon the world

as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to so exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular, not only with the ancient Gospel but with the ancient prophecies, and this, too, so perfectly that no one can detect the delusion. Reader, does not such a scheme savor very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme cannot be credited, where is there a scheme or system in the whole world that can be credited? Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection? Can you find one that contains the one-twentieth part of the truth which his system contains? If, then, you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines, which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely that one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted by the ancient prophets, bespeaks a wisdom far superior to that of man: it bespeaks the wisdom of God. This endless train of circumstances—all harmonizing—all combining—all concentrated as it were into one focus—carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity enstamped upon every sentence.

[TO BE CONTINUED.]

THE BETTER WAY.

He serves his country best
  Who lives pure life and does righteous-deed
  And walks straight paths, however others stray,
And leaves his sons an uttermost bequest,
  A stainless record, which all men may read;
    This is the better way.

No drop but serves the slowly-lifting tide;
  No dew but has an errand to some flower;
  No smallest star but sheds some helpful ray;
And man by man, each giving to all the rest,
  Makes the firm bulwark of the country's power;
    This is the better way.

TRIBUTES TO THE LATTER-DAY SAINTS BY A CATHOLIC AND A METHODIST.

THE following interesting communication was received a few days ago from Elder William A. Bennett of the Birmingham conference:

"The Elders and Saints of the Hanley branch were very agreeably surprised on Sunday evening, August 12th last. We were holding our regular evening meeting, with a few non-members in attendance. After the opening exercises my companion addressed the assembly for some time. I followed, and was speaking upon the divine authenticity of the Book of Mormon when two strangers entered and quietly took seats. Before closing my remarks, I took occasion to tell the visitors who we were, and the nature of our mission. When I had finished, one of the two gentlemen who had entered the hall a short time before arose and stated that he was a Roman Catholic from Utah, and that he was well acquainted with Utah and the Mormon people. He said that he had resided in Salt Lake City for a number of years, and that he wished to state, for the benefit of those present, that in all his travels he had never met a more God-fearing, honest, courteous, or more kind-hearted people than the Mormons. No people in the world, he declared, are more misunderstood, and consequently more grossly misrepresented, than are the Latter-day Saints. He paid a high tribute to President Brigham Young, who, he said, had shown much kindness to his people (the Catholics) when they first went to Salt Lake City. He spoke of President Young as being one of the greatest colonizers that this world has had. That through his inspired genius the deserts of Utah, Idaho, Arizona, Nevada, and of other states, had been made to blossom as the rose, and become an earthly paradise for man to dwell in.

"I am informed that the gentleman was present at our meeting the following Sunday evening, and that he addressed the Saints and strangers present. He spoke in terms of praise of Utah and its people, and made a very favorable impression on those who are not of our faith."

On Friday, August 17th last, at a session of the Utah mission of the Methodist Episcopal church, held in Salt Lake City, Dr. Spencer, of Kansas City, editor of the *Central Christian Advocate* of San Francisco, in addressing the assembly, referred to a conversation which he had recently with an Elder of the Church of Jesus Christ of Latter-day Saints, in which he obtained considerable insight into the work being done by the latter body. "No matter what we may think of their belief," said the doctor, "the fact remains that we must all pause to admire the magnificent results which have attended their efforts—results all the more remarkable when we come to consider the circumstances under which much of their labors were performed. The grit and tenacity of purpose of the men who in the early days turned the desert of Utah into a garden spot of the west furnish an example to the world, which the world cannot disregard. The early settlers who founded this country, and the indomitable pioneers who later laid the cornerstone of the civilization of the west are largely the descendants of the best blood of Great Britain, and at this day we are safe in saying that the best blood of the world at large is represented in the great west."

TEA DRUNKENNESS.

TEA has undoubtedly its victims as well as alcohol, though we think that it would be absurd to say that the former beverage shares with the latter any serious connection with crime. Both, of course, may easily be sources of disturbance to health, and immoderate tea drinking is, in one sense, just as physiologically sinful as drinking an alcoholic beverage to excess. Alcohol is, of course, a more insidious poison than tea, and its effects are more drastic and perceptible. Nevertheless, tea may be equally stealthy in disturbing functional equilibrium.

As a factor in disease excessive tea drinking is very often overlooked, and it does not occur to many people that tea may be the source of their trouble. At any rate, when the abuse of tea in such instances gives place to the drinking of it in a rational manner and in moderate quantities, the common symptoms of disturbance of the gastric function, such as flatulence and irregular action of the heart and of the nervous system, such as tremulousness and excitability, disappear. The tea drunkard and the alcohol drunkard are both victims of excess; they abuse these beverages, and the results are analogous; they wilfully step from the path of physiological righteousness and the sequel is disease. The word abuse, in fact, sums up the whole question when we look at it temperately and without prejudice.

We have often heard of the existence of "tea drunkenness," which was epidemic in its dimensions in the swarming districts of a great industrial town, but we confess to some scepticism as to whether the tea evil was anywhere in any sense commensurable with the alcohol evil. Still, we know that in poor families where the teapot is always on the hob and the worst qualities of the leaves are thoroughly extracted, the imbibition of the poisonous stew being indulged in all day, the effects on the health have many points in common with those arising from the alcohol habit. Such persons are, as a rule, ill-nourished, tea often being taken effectively to stay the pangs of hunger; they are confirmed dyspeptics, gastric ulcer is common among them, and their nervous system is seriously affected.—*The Lancet.*

FREEZING WATER—A BEAUTIFUL NATURAL ADJUSTMENT.

THE laws which govern the material world are beautifully arranged for the benefit of man.

By a very peculiar law, the rivers and fountains are prevented from freezing to any great depth. The effect of heat upon bodies is to expand them, and of cold to contract them. If this were constant in its operations, in respect to water, ice would commence to form at the bottom of lakes, rivers and brooks; then they would rapidly freeze upward, and destroy every living thing therein.

This is provided against by a peculiar law. The water of our rivers and lakes, above 40 degrees Fahr., when exposed to a greater degree of cold, cools rapidly at its surface, which surface water is condensed and sinks.

This process of surface cooling and sinking goes on rapidly until the water to its entire depth has been cooled to 40 degrees, which is 8 degrees above freezing point. Below this temperature the chilled portion of the water, instead of condensing into less bulk, actually expands, becomes lighter, and remains at the surface, becomes a covering for the water, and in a measure protects it from the cold. As the ice thickens, its protection to the water is greater, preventing the escape of heat, and therefore, a few feet below the ice, the temperature is not less than 40 degrees.

How beautifully Providence has arranged for the protection of living creatures in winter. To animals on the land He gives a heavier covering of fur or hair; to birds a heavier coat of feathers, but the fishes, which have no change in their vesture, He protects with a garment of ice.

If water, in cooling below 40 degrees, obeyed the same law which it does in cooling to that point, our rivers, streams and lakes would become masses of ice, upon which our warm summers would make but little impression, and the cheerful climate which we now enjoy would be less comfortable than the frozen regions of the poles. "The Lord by wisdom hath founded the earth, and established the heavens by prudence." (Proverbs iii: 19.)

GOOD HABITS.

Good habits are just as efficient in helping one to live a life of virtue as bad habits are in dragging one down to ruin. They are not so easily formed as bad habits, but, being formed, they hold one in the right path and help him forward. Labor, which is difficult at first, becomes easy by habit. Self-denials, which at first seem painful, become, to those who persevere in them, sources of the highest pleasure. Deeds of love, which in the beginning are contrary to our nature, in the end come freely and readily from our hearts.

Punctuality is one virtue which should become habitual with every one. That this is a matter of habit is evident from the fact that some persons are always punctual, no matter what their hindrances may be; while others are always tardy, no matter how strong may be the reasons for punctuality.

The habit of observation is a good one. A thousand curious and beautiful objects in nature present themselves daily to our vision. The world is stored with knowledge, and, if we will only keep our eyes open as we go along, we may be wise; but many pass through the world without learning anything.

Habits of benevolence should be formed. But perhaps the cause of their being so often neglected arises from the advice so often heard from older persons, such as, "Be sparing," "Be prudent," "Lay up something for a rainy day."

We have seen persons who make money their God, but their characters are not such as we admire. The way to escape the condemnation is to make it as much a habit to give as to get, so that giving and getting may go hand-in-hand throughout our lives.

Be not uneasy, discouraged, or out of humor because practice falls short of precept in some particular. If you happen to be beaten, return to the charge.—Marcus Aurelius.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 20 1906.

EDITORIAL

THE VINE AND THE BRANCHES.

On one occasion the Savior likened Himself unto a vine, and His disciples to the branches, after which He said: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." Christ spoke from experience. He knew full well the weakness of mortal man; He knew that men could of themselves do nothing; that unless they relied upon the Heavenly Father just as a little child relies upon his earthly parents, that they would surely wander off and get lost. In the history of the Church of Jesus Christ of Latter-day Saints the truth of Christ's saying has been fully exemplified. Men have left the Church and have gone off to build up churches on their own account; and they and their followers have learned by sad experience that Christ is not divided against Himself, and that He is not a supporter of those who separate themselves from His Church and become a law unto themselves. Speaking on this subject recently, Dr. Newell Dwight Hillis said: "Many men have left the church to go into politics, tenement house reform or social settlements, and we cannot emphasize too strongly the importance of these ameliorating forces. But it is not an alternative between reform and the church. It is both reform and the church. And so intimate and so vital is the influence of Christianity on the soul within, that an injury to that life means a weakening of the reform work without. Destroy the church, or weaken it, with its deep spiritual life, its love to God and Christ, and you have destroyed the motive of service. The practical man stands in the orchard and says: 'I believe in apples.' But the husbandman makes answer: 'If you want apples on the bough, you must dig for months about the roots, and tend the trunk and branches.' Three centuries ago the men of northern Italy were practical. They looked toward the pine forests on the slopes of the Alps and said they believed in firewood, and so lifted the ax upon all the trees. Soon the hillsides were bare and the mountains were stripped, but the men had gold in their strong boxes. But when two or three years had passed these rich men began to grow anxious. Once the forests had disappeared, the springs dried up, the rivers ran dry, the fields became parched, and the land became a furnace. The sun roasted northern Italy, the cattle died in the fields. Then, when it was too late, the

practical men wakened up to discover that the invisible world of cloud and rain made wealth that was visible, through sheaves and vines and olives. We have all known men to leave the church to go into social reform, and almost without exception we have seen them lose their enthusiasm for the poor. When two or three winters have passed, they have neither reform nor the church. The reason is simple: they had no permanent motive for helping their fellows. Suppose they had taken Christ with them, and, standing beside the poor girl in the garret, had heard Him say, 'Inasmuch as ye did it unto the least of one of these, ye did it unto me.' Suppose they had seen Him lift the rags from the beggar, as He whispered: 'Made in the image of God.' This enthusiasm is permanent; it never wanes. The hands of the watch turn on the outside when the mainspring is strong on the inside. The church of the living God, one day made white with worship and prayer, feeds the invisible springs that make the visible life rich and strong."

W. A. M.

SAINTS expecting to go to Zion in the near future would do well to avail themselves of the special rate in effect October 25th, for which sailing the rate will be practically the same as for that of October 12th. After the 25th the rate will advance fully two pounds. For full particulars communicate with conference presidents.

THE people of Sunderland are very much incensed over the publication by a religious body in that town of a tract headed: "Jesus and Co., Limited." What object the parties could have in putting such a vagary in type we cannot conceive, for no one who has any respect for the Christian religion can read the burlesque and refrain from passing unfavorable comment on it. The following paragraphs, taken from the tract, show to what extremes preachers of the present day resort in order to draw disciples after them:

Objects.—This company was formed 2,000 years ago for the purpose of reclaiming, giving sight to the blind, clothing the naked, restoring the lost and strayed, comforting the sorrowing, and casting sin out of the world.

Dividend.—The company offers a safe and sound investment to intending shareholders. The dividend is on the partition principle, and is both immediate and deferred. The immediate dividend consists of concurrent rewards, earthly peace and earthly happiness. The deferred dividend consists of heavenly mansions, crowns of glory and garments washed white in the Blood of the Lamb. Intending shareholdens are advised to apply for shares in Jesus and Company "whilst it is called day, for the night cometh."

A Suitable Grace.—A letter tells of a minister's son who had been so disobedient at table that he was banished to a small table by himself, to eat there until he should repent and reform. He could not even join in the family grace, but was told to say grace at his own little table. So from his store of Scripture selections he chose this: "Oh, Lord, I thank Thee that Thou hast prepared a table for me in the presence of mine enemies."

THE OLD AND NEW VIEW OF THE HEREAFTER.

A SERMON BY JAMES FREEMAN CLARKE, OF BOSTON, MASS

"And now abide these three, Faith, Hope, and Love; but the greatest of these is Love."—1 Cor. xiii: 13.

Paul is speaking of the time when our knowledge, which is necessarily partial, will disappear in a fuller knowledge. But our knowledge in this world and the present time must always be partial: hence, Paul is probably referring to the ages to come and to the future life. When prophecy shall cease, the super-natural element be swallowed up in a larger world of infinite law, and our knowledge—so relative, conjectural, imperfect—becomes absolute insight, there will still remain three of the present facts of human consciousness, Faith, Hope, and Love. We shall carry with us into the eternal world these three elements of our present experience. There, as here, we shall live by faith; there, as here, we shall look forward in hope to something still higher than that we have attained; there, as here, we shall dwell in love, and so dwell in God.

I propose to point out the difference between the old view of the future life and the modern view of what may be in the great and mysterious beyond.

God, for the wisest reasons, has placed a gulf between this world and the world to come. It is a part of the law of limitation which is so essential to human peace and progress. That law says, "One thing at a time." We know that there are other worlds and planets in space like our own, but what sort of life they contain we cannot know. "Study your own planet first," says the divine law. "Attend to present duties here," is its command: "when you reach the other world, you will know about that." In speaking, therefore, of the future life, we must imitate the modesty of the apostle, and say, "I know in part, and I teach only in part."

The old and new view the hereafter differ, first, in their sources. What men have hitherto believed about the future life has been arrived at by adopting literally the figurative language of the Bible—images of a tribunal, a judge, a trial, a sentence, followed by punishment and reward; images of a banquet, of the good collected in one place singing psalms of praise; of the wicked in another place tormented with fire. These figures have been taken literally, and made the foundation of a whole system of belief in regard to the future life.

The new view rejects the systems based on such figures of speech. Instead, it draws its inferences from the few distinct statements it finds in the words of Christ and His apostles, from the spirit of the whole Gospel teaching, and from the analogies of this life. This world and this life, it argues, come from God; and we see in the facts and laws of nature the method of the divine operation. God is the same yesterday, to-day, and forever. His laws must be the same in all worlds; and by what He does for us here we can tell something, at least, of what He will do for us hereafter. There is a gulf between our knowledge of this life and our knowledge of the other, but no gulf or separation between the character of God as shown here and His character as it will be shown there.

According to the old view, death was a terrible event which revolutionized everything. To die was to go into a world wholly different from this world; to leave this beautiful and wonderful nature, and to pass into a region of purely spiritual existence. It was the end of probation, the end of all opportunity for repentance and faith. Here, while the lamp of life continues to burn, the vilest sinner may change, and go back to God. There any such change is impossible. The moment of death decides forever and forever the condition of the soul.

Not so the view taken by the modern theology. That says, "What God is to us here He will be to us there." He punishes us here, "not for his pleasure, but for our profit, that we may be partakers of his holiness." If He punishes us there, it will be for the same purpose—to discipline, purify, and elevate the soul. If, in this world, God lets His sun shine and His rain fall on the evil and the good, then in the other world He will do the same. He will make all His children as happy as they are capable of being. He will give to them all opportunities of improvement. Death, therefore, in the theology of reason, ceases to be an awful change. It is transition: it is a step forward, onward, upward. But it is probably no abrupt shock to the one who appears to us to die. To himself he only seems, I suppose, to be placed in the midst of new scenes, new friends, new occupations. We shall be no more surprised, I imagine, at finding ourselves in the other world than we were at finding ourselves in this world. Softly we were cradled into existence here: gently we shall be lifted into existence there. There, as here, we shall be in a world of surrounding beauty and wonder; there, as here, we shall find ourselves born into a home and a society; there, as here, by slow degrees we shall understand our new home and our new work.

Jesus seems to intimate this when He says, "Whoso liveth and believeth in me shall never die." That is, "to one who has my faith, my spirit, who trusts in the truth I teach, there is no such thing as death. That spirit which is in me, if it exist in you, will carry you upward and onward, will be the resurrection and the life." It is no magical influence which Jesus exercises on the soul. Faith in Him is no talisman, but a moral power. It gives us the principle within by which, when we enter the next world, we shall rise to higher societies, to larger views of being, and to an ampler love.

When we seek to know what heaven is to be there, we must ask what it is here; for certainly the kingdom of heaven comes also in this world. There are hours of heavenly peace in this life. We sit sometimes in heavenly places with Jesus even now. Heaven is satisfaction, content, the peace of God which passeth understanding.

Now, this heaven below comes from the three elements which are to abide—faith, hope, and love. Faith means the sight of the invisible reality which is below the passing appearance. It is the evidence of the reality of truth, goodness, wisdom. We endeavor to know, because we believe there is really something to be known. Faith, therefore, is the condition of knowledge. And what a joy and peace come to the soul from knowledge—knowledge of the laws of the universe, knowledge of the divine work in history, knowledge of our capacity of improvement, knowledge of Christ as a personal friend and benefactor.

Knowledge, then, abides in the other world because faith abides—faith, which is the substance of things hoped for and the evidence of things not seen. No doubt, new varieties of knowledge, hidden arcana, occult mysteries of being, will there be opened to us. Here, we see, as in a glass, darkly; there, face to face. We may then know the nature of life, the nature of the soul, the enigma of moral freedom, the cause and reason of the existence of evil, the vast hierarchy of spiritual existence above us, all of which are hidden from us here. But, as knowledge enlarges, faith will extend itself further, and root itself more deeply in the soul. Far beyond what we know will be our trust in the unknown abysses of divine being.

And hope also will continue in the other life, and this means that there will be progress hereafter as well as here. To hope means to look forward to something better; but, unless that something better can be reached, the hope must perish. Therefore, continued hope implies continued progress. It means constant growth and development. It means ever-increasing knowledge, activity, power; ever-increasing capacity for spiritual improvement; a never ceasing ascent toward God—powers growing more angelic, activity becoming more divine. All this is hinted at in the statement that hope abides.

If Jesus came to seek and to save those who are lost, if His heavenly spirit was devoted to helping the sinful and degraded and bringing the wanderer back to his Father's house, why may it not be a part of the work of ascended souls to labor with Christ for the redemption of this world? These angels may be all around us, these pure spirits, seeking to restrain us from evil and influence us to good. The old view of heaven was that the angels and archangels, thrones, dominions, and powers, the cherubin with many eyes, and the seraphim covered with wings to shade themselves from the light of God's presence, were occupied in giving glory to God, in singing anthems of praise, in crying, "Holy! holy! holy! Lord God of Sabaoth!" Is it not more in accordance with the spirit of the Gospel of Jesus to believe that the highest spirits are occupied in helping the weakest of God's creatures; that, as their power and wisdom increase, their active, helpful love toward those below them increases also; and that the same law applies there as here—they who humble themselves to the lowest offices of goodness shall be exalted to the highest rank in God's kingdom? And therefore we may say, as the surest of all certainties, that love will abide—love in all its forms of pure affection, love of those who are above us in grandeur and beauty, love for those who are close beside us in sympathy and fellowship, love toward those who are most helpless and needy—the souls which sit furthest down in darkness and the shadow of death. The highest seraphs nearest the throne of God must come to the most desperate and most forlorn.

According to the new theology, the angels and seraphs see God in His creatures. They come near to the Great Throne of Glory, not by looking up and forgeting all below, but by going with Jesus to seek and save the lost. Can Jesus be satisfied in sitting at the right hand of God in personal bliss, while his work below is still so poorly done, his church here so imperfect, his great redemption unfulfilled? When he said, "Lo! I am with you alway, even unto the end of the world" (or the consummation of the age), did not that

declaration truly show that, in going up, He was not going away? People talk of Christ's second coming as though it were some far-off event. There is no second coming. Christ is always coming. He is always with us; and He comes nearer to the world by every advance in righteousness, every conquest of good over evil. Whenever any tyranny of man over man gives way, Christ comes; whenever the poor and despised are elevated, Christ comes; whenever the lowly are fed with the bread of life, Christ comes. He comes to you and me whenever we are enabled to deny ourselves and take up our cross for truth and justice. And with Him also come the spirits of those who have lived for us and loved us, who still love us and live for us; for they, too, when they go up, do not necessarily go away. So the poet Spenser thought, telling us how the "blessed angels leave their silver bowers" to come and succor us who need their succor, planting their bright squadrons around us. Yes, He says, "There is care in heaven, there is love in heavenly spirits for us poor mortals."

All this argument is founded on what we know by our experience of the essential nature of the Gospel of Christ. If we know anything certainly of this great revelation through Jesus, we know it as a revelation of love. The atoning work of Jesus binds together in the golden cord of love all the creatures of God. The love of Christ constrains us to a love of humanity. Christ lived and died for all, not chiefly for the good, the pious, the virtuous, the advanced and superior souls, but for poor, struggling, sinful mortals, beset by easy temptation, fighting with poor success against evil habits, longing to be better, but so discouraged, helpless, forlorn. Those who are whole need not a physician, but the sick. These helpless ones are dear to the heart of the great Master of this divine science of love. To-day, as at first, He and His must be still occupied in seeking and saving those who are lost.

In the paintings of the great artists who were inspired by the old theology, Jesus and the Saints are represented as surrounding the throne of God, looking upward toward the ineffable presence of the Most High. When the new artists come, greater even than Michael Angelo and Raphael, because inspired by nobler ideas, they will represent Jesus, the mediator of the new covenant, with His apostles and prophets, His saints and martyrs, turning their faces toward man, coming down among us, blessed helpers, to share our trials, to console our sorrows, to lift us out of our sins, to fill us with a new hope and a new purpose of better living.

We often read and hear discussions on the question "whether we shall recognize our friends hereafter." How can we ever doubt it? If love abides, are we not to know those whom we love? What would immortality be if we were to go there alone, separated from all the loved ones, the knowledge of whom has made the very essence and sweetness of our human life? Would that be immortality if we left behind us the richest part of our souls? The best that is in us has come to us from love to others and their love to us. Let that perish in forgetfulness, and we should go into the other world only half alive. We should have lost the best part of the results of our earthly life. That we should be thus separated from our friends was not the view of the great Teacher. He emphasized in His last wonderful conversation with His disciples that His "going up" was not going from them. "I go away, and

come to you," said He. He came nearer to them when He seemed to go. He told them: "I go to prepare a place for you. And if I go to prepare a place for you, I shall come again, and receive you unto myself; that where I am, there ye may be also." There are, then, societies in the other world, unions of those who are in the closest sympathy, even homes where they can be together. It is not one vast, monotonous assembly, but an infinitely varied world like this—a variety of homes, each drawing to itself those who belong to it, a place for every one, and every one in his place.

Shall we know each other in the other world? Yes, far better than we know each other here. The progress of man implies a more intimate knowledge of his fellow-man. Animals seem to know each other chiefly in their external relations. Man, in his lower state, does not enter very deeply into the souls of those nearest to him. As he ascends, he knows them better. He understands more of their character, hopes, purposes, needs, qualities, defects, and so is able to help them much more effectually. But, still, how little we know of each other, how difficult is communication, how hard to tell what is within us? How we misunderstand each other! How we misinterpret each other's motives! How seldom comes an hour of real intercourse, when soul speaks to soul! But, in the higher world, I believe we shall enter easily and naturally into the most intimate communion, shall know as we are known. There all disguises and concealments, all diffidence and distrust, shall fall away from the soul; and we shall have the joy, perhaps the highest joy we have known on earth, of coming into intimate union with those we love. The heartrending misunderstandings of this life will cease. The cruelties born of ignorance will be no more. The harsh, cold, bitter judgments we pass on each other will be left behind.

If, in a long life here, I have gained anything which is worth keeping, it is the knowledge and friendship and love of pure, generous, noble souls. Am I to lose that great inheritance? Am I to go into the other world poor, lonely, homesick, alone? Am I to console myself by being an unembodied spirit, wandering solitary among the stars or filling space with no home, no society, no brotherhood? I do not so understand the lessons of experience or the facts of observation. When all other memory fades from the mind of the dying, when his other thoughts are bewildered, the other impressions of time effaced, he still shows by a faint pressure of the hand, by a feeble sign of his head, that his love remains. The last look of the dim eye seeks the faces of those he loves. The last faint whisper of the failing voice is a murmur of blessing on those dear ones. Love is stronger than death: will it not survive the grave?

Yes: when I open my eyes on a new world, I expect to come once more into the company of those who have been my inspiration, my comfort, my joy in this life. I shall learn what these years have been teaching them, and they shall be again my friendly companions and helpers. I shall see again the parents and the dear children whose love has sweetened my life. I shall be a little child once more myself. Yes; and I hope to come very near to my Master, Jesus, and to have my errors corrected, and be taught the alphabet of a higher language of truth. Not all at once, perhaps; for the laws of gradation and limitation will apply there as here. But, if faith and hope

and love abide, then there will be always more of knowledge, more of work, and more of love in that divine beyond. With such views as these, we can be better consoled for the loss of those who leave our sides. We can be more ready to go ourselves when the time comes.

FROM THE MISSION FIELD.

Departures.—The following missionaries sailed from Liverpool per s.s. *Arabic*, Friday, September 14, 1906: From Great Britain—Walter F. Stevens, Frederick Williams, J. Marlow Taylor. From Scandinavia—Joseph S. Hansen, J. R. Peterson, Charles O. Hansen. From Switerland and Germany—William A. Wright, George C. Steiner, E. B. Spencer, A. D. Blanchard. From the Netherlands—Clyde A. Hammond. From Iceland—Lofter Bjarnason. Fifty-three emigrating Saints accompanied the Elders. The company was in charge of Elder Bjarnason.

Baptisms.—Two members were added to the Dublin branch of the Church on Sunday, September 2nd. Elder Joseph S. Fife administered the ordinance. Elder Fife reports that two street meetings have been held each week during the summer in the Irish capital, and that a number of people are earnestly investigating the Gospel.

A baptismal service was held at Hoyland Common, Sheffield conference, on September 14, 1906, at which four souls were initiated into the fold of Christ, Elder Robert Greenwood officiating.

District Meetings.—Elders Jacob G. Riches and William G. Ainscough write: Two special district meetings were held in the Darlington branch of the Newcastle conference on August 26th. President J. Marlow Taylor and eleven of the traveling Elders were present. A number of strangers were present at both meetings, and a good spirit prevailed during the services. The first principles of the Gospel were plainly set before the people. In the morning a Priesthood meeting was held, at which a most enjoyable and profitable time was had. Valuable instructions were given by President Taylor and Elder James McFarlane. We feel greatly encouraged in our work. We have succeeded in getting a suitable hall in which to hold our meetings, and we hope that many may be led to investigate our message.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for September 30, 1906.

28. The Sabbath Day.

1. The Sabbath day to be honored. Exodus 31: 13-16; 16: 22-30; 20: 8-12; Nehemiah 10: 31; 13: 15-22; Jeremiah 17: 21, 22; Ezekiel 20: 12; Doc. and Cov. 59: 9-13; 68: 29.
2. Reward for honoring the Sabbath. Isaiah 56: 2-7; 58: 13, 14; Jeremiah 17: 24-26; Doc. and Cov. 59: 13-20.

3. Punishment for breaking the Sabbath. Exodus 31: 14, 15; Numbers 15: 32-36; Nehemiah 14: 17, 18; Jeremiah 17: 27.
4. Christ Lord of the Sabbath. Matt. 12: 1-13; Mark 2: 23 28.
5. Sabbatic year. Leviticus 25: 2 7, 20 22; 26: 33-35; Nehemiah 10: 31.
6. The Jubilee. Leviticus 25: 8-17, 23 34

PAPA'S KISS.

"Why don't you kiss like mamma?"
Asked the little maid of three,
As she ran to greet her papa,
And climbed upon his knee.
"Her kisses taste like candy,
And are dood enough to eat;
But your mouth does taste awful,
And ain't the least bit sweet."

"That is so," replied the father—
Her eyes he dare not meet—
"There's no reason why, my darling,
My kiss should not be sweet."
To him the thought was galling,
That each evening with his kiss,
He had thoughtlessly polluted
Those innocent young lips.

"Come here, dear wife and mother,
And help me take this vow;
Neither liquor nor tobacco
Shall touch my lips from now.
And oh, dear Heavenly Father,
Thou who art good and wise,
I thank Thee for this angel
Who has opened my blind eyes."

SAMUEL F. HARKER.

CONTENTS:

Was Joseph Smith Sent of God? ... 593
Poetry: The Better Way 596
Tributes to the Latter-day Saints by a Catholic and a Methodist 597
Tea Drunkenness... 598
Freezing Water—a Beautiful Natural Adjustment 598
Good Habits 599
Editorial:
The Vine and the Branches ... 600
Editorial Notes 601
The Old and New View of the Hereafter 602
From the Mission Field... 607
Sunday School Lesson for Theological Department 607
Poetry: Papa's Kiss 608

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.